SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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The Principles of Nature.

DIVINE LAW *VS.* HUMAN.

I have been an interested reader of the SPIRITUAL TELEGRAPH since its commencement, valuing it chiefly as a faithful record of a portion of the extraordinary phenomena which demonstrate the intercommunication between spiritual and human existences, yet often edified by the essays and disquisitions of which it is the repository. Recognizing the duty of every individual, however humble, to add his mite to the great sum of thought and experience out of which the progression of our race is to proceed, I offer the reflections which have been suggested to me by a perusal of the number for July 8th.

The thanks of all Spiritualists are due, it appears to me, to Dr. Robinson, for his frank and manly criticism of the errors into which we have fallen, and, as a body, are prone to. I make no allusion to the particular subject of his remarks, "The New Motor," for of it I know too little to speak advisedly. But to all intelligent observers, who have had opportunity to witness the effects wrought upon community by the heated enthusiasm and crude imaginings of some who have adopted the spiritual belief, it must be apparent the sound common-sense views his letter contains have not been promulgated too soon or too plainly. Perhaps I do not unite with him in the belief that "seventy-five per cent. of the prevailing Spiritualism is spurious, or useless, or both." I doubt not that that proportion of it may be useless to him; so it probably is to me, except so far as we are both benefited by whatever benefits another. Neither do I doubt that much of it is spurious, the offspring of delusion, with a liberal sprinkling of imposture. But much that is useless to me individually, I perceive is performing a beneficial mission to minds on a different plane of development. The necessity for demonstrative evidence of the immortality of the soul was equal throughout all grades of intelligence in civilized society. A skepticism exceedingly general was rapidly growing and producing its influence on every range of intellectual development, and hence demanding the remedy supplied to be suited to every variety of mental condition. The discovery of a means of communication between the two different states of existence, has apparently been welcomed as gladly by those who left this sphere with inferior or average mental and moral endowments as by the more highly developed, and naturally they are as diligent in improving the opportunity to communicate with similarly conditioned minds, to whom they are attracted by affectional desires. Much which I reject as unprofitable to me may have its use to others, and much which I receive, and believe, and profit by, to minds of a caliber above that of mine may possess no value.

It was, however, your editorial on the "Higher Laws," and an essay on the "Rights of Majorities," which suggested my present theme—the Divine Law against the Human. The intelligent mind, when cool and unbiased, can not refuse its assent to the proposition, that no form of human government has ever been discovered or applied which in its operation did not work great inconvenience and practical injury in some of its effects. Upon the various means by which such injury has been wrought it is not my purpose now to enlarge, but rather to inquire into the why these have been its results. In doing so, it becomes necessary to glance at the divine government, in the form of natural law, to which man has been subjected by his Creator, in the hope that by the light obtained through an understanding of this we may perceive where the collision between it and human law is inevitable, and thereby comprehend the mistakes which have resulted in the evils alluded to.

What, then, is the character of that government to which man has been subjected by his Creator? When investigating this, we have to consider him in his triune nature, as a physical, intellectual, and social being. In each of these departments of his constitution we find him subjected to immutable, inexorable law, provided with its system of rewards or punishments as he obeys or violates its injunctions, and this apparently for the purpose of educating and advancing him in a career of endless progress toward perfection. To enjoy existence he must yield obedience to the laws of respiration, digestion, gravitation, and all others controlling his physical nature, and a violation of either of them is met by a punishment proportioned to its extent, and evidently intended to instruct him at what point he has left the right path, and admonish his return. The motive which impels him to a violation of these laws has not the slightest influence in modifying their operation. The rebuke is instantaneous and commensurate with the deviation, whether the motive be the highest and holiest or the meanest and most selfish of which the human mind is susceptible. In the latter supposition, of a selfish motive, it is true the social law is also violated, which brings an additional, though separate, penalty, and to understand we must consider them separately. As an example of this operation of natural law, irrespective of human motive, take that of a person who enters the water beyond his depth and ability to return. It is manifest that such an one will drown as certainly if his motive be to rescue a fellow-being as if it were to plunge him beneath and render his death certain. In every act and condition of his life we see man thus subjected to a great variety of physical laws, whose influence upon him must be understood, and their behests obeyed, or his enjoyment, or even his continued existence, will be merely accidental. Just so it is with his intellectual nature. A healthy and progressive mental existence can only be maintained by obedience to those laws which develop and control mind, dispensing their rewards for obedience, and warning him by penalties of more or less stringency, as his aberrations have been greater or less, that he is mistaking the condition and circumstances most profitable to him. Did space permit, it would be interesting to pursue further this portion of the subject; but I must hasten to a consideration of the social law as relating more especially to our theme.

In the relations which he must sustain toward his fellows, man has not been left without a law as plainly marked and as easily understood, if he would but give his attention to its requirements and teachings, and as inexorable in its requisitions as are those of the physical and mental laws alluded to. Describing it in language, I should say that *human interests are one and indivisible—a perfect unit.* No man *can* have an interest isolated and separated from those of his fellows, however much he may desire and attempt it. It is the perpetual mistake upon this point, the continual violation of this law by individuals and communities, which occasions the terrible accumulation of penalty witnessed in those inequalities of physical, mental, and social condition under which humanity agonizes. Natural wealth exists in a supply sufficiently abundant for the wants of all, and more. Inequality of condition and enjoyment is of human origin, not Divine. Moses had a glimpse of this social law when he taught in words, then contradicted by other words and by acts, "Thou shalt love thy neighbor as thyself." Jesus instructed men in the same, and, also, that "Whatsoever ye would have men do to you, do you even so unto them." His reputed followers profess to consider this rule of binding obligation, because spoken by one they esteem as a law-giver, and not perceiving it to have authority, aside from his teaching, in the constitution given to man by his Creator, are in their conduct but little influenced by it.

In the light of this unity of human interests we perceive the equality in rights of every individual of the race. The sovereignty of himself, by each, under the government of God, is perfect and supreme against any fellow-being. The right to life and liberty, long since and truly pronounced unalienable, carries with it the right to those means provided for the support of life and the establishment of liberty. By the same authority it was declared as truly, "All governments derive their just powers from the consent of the governed;" but, then, who "consents" when the controlling power decides differently from the individual will? Assuming the equality of human rights to have been demonstrated, so far as possible, as a "self-evident" proposition, it is manifest that, no individual being in possession of the right to govern another, he can not delegate it, and the same is true when applied to ten, ten hundred, or ten millions. The most that men can do in the premises is by uniting to accumulate a power of coercion or attempted control. This power may be exercised through a motive, laudable or injurious, it matters not which, whenever it violates the law of God by subverting the sovereignty of the individual the penalty affixed must inevitably be endured. I know it will be replied to this, that no man has the right to do wrong, and hence is inferred the right to attempt his coercion into a different course. Granted that no man has such right, still the expressions right and wrong are only curt modes of expressing the idea of obedience to, or deviation from, the law of God. When wrong has been perpetrated, does it alter his laws so as to authorize others to violate them in a different direction? Will two wrongs make a right? Will one violation of God's law be so evenly balanced by another as that each shall be neutralized and the appropriate penalties be evaded? For an answer to these questions witness the effects upon society which human governments have produced! Witness the influence which has emanated from a national government, in the wars produced and the slavery perpetuated; from state organizations with their gibbets, penitentiaries, and prisons! An alyzethe operation upon human welfare, of courts of justice, miscalled, with their concomitants of judges, juries, lawyers, sheriffs, constables, and marshals! Observe the immoral influences *always* engendered in the atmosphere of the legislative, the executive, and the judicial functionaries of government, from the magistrate's court, and the lawyer's office, and the county seat, up (or down) to the Presidential cabinet, the National congress, and the National metropolis! Take in at one view all the vast and expensive demoralizing and destructive results of the attempted coercion of man, by physical force, to forsake the wrong and pursue the right, and judge by the present condition of society whether these influences have been salutary or detrimental! Such an investigation of the effects of human governments will shed a light upon the possibility of their coexistence in harmony with the Divine. And in making it let due caution be used in tracing effects to their proper cause, for if I have not observed amiss, no error is more common than a mistake in the causation of visible effects. Thus governments are ofttimes esteemed the cause of effects which they have hindered, but never produced.

Will it be asked, What do you purpose in place of all this, which you so sweepingly condemn?

I answer, not any thing, except a study of the Higher or Divine law, and obedience to its requirements. If my neighbor err, it is my privilege to enlighten his ignorance and arouse his conscience, if these be possible. Should my efforts fail, and the wrong he does affects me injuriously, I have no remedy but submission, and the returning to him of good for evil. In view of the immortality of my existence, *I know* that he can do me no wrong so great as I shall inflict upon myself by a violation of the statutes of the Almighty. Thus Jesus taught and lived: "Love your enemies." "Do good to those that hate you, and despitefully use, and persecute you." How incompatible are these precepts with all punishments and restraints executed by physical force! And yet how completely they harmonize with the laws of our being! To illustrate the subject still further, let any one compare the influence which the advent and doctrines of Jesus Christ have had upon the welfare of mankind, although so imperfectly understood, and practiced, with those of the wisest legislator or advocate of human government, the world has ever seen. So far as appears from the record, he threw but little light upon the physical and intellectual nature of man, but addressed himself to an elucidation of the social law. Yet so intimately interwoven are these three departments of man's being, that in benefiting him in one, he necessarily benefited him in all. The mistake of regarding his teachings as Divine because they were his, instead of perceiving they would have been equally true and authoritative if they had never been uttered by him, because they were merely an exposition of the law written upon man's nature, has had no doubt a large influence in reducing their effects upon society to such as may be produced by dogmas, intellectually or verbally asserted, rather than truths to be practically exemplified in human life.

Coinciding in a large proportion of the sentiments of I. Rhen upon the "Rights of Majorities," it will be seen I differ from him when he alleges, "and had I the power to enforce my right, and all men everywhere were to admit it, I should feel justified before God and the archangels in defending that right, though it involved the extinction of every life assailing me." If I understand the claim here set up, it involves the possession by the individual of a right which he has just denied to other men collectively. If he possess the right to defend the right at the expense of the lives of others, why may he not delegate it, and that with profit? I desire, however, to show my opinion rather than enter into controversy with his.

MARLBOROUGH, OHIO, *July 10th*, 1854.

A. BROOKE.

REASON AND RELIGION.

The great contest of the age is that of opinions against facts; unreasoning instincts against positive science. The history of philosophies and religions is the history of aberrations of the human intellect; for this same intellect, great as it may seem, is but a power of perception; the absolutely good and true resides not in consciousness, but in that of which consciousness takes note. But in every one of these aberrations there have been one-sided perceptions. The mistake of Christianity lies in its claim to be the only truth; whereas it is only a perception of the same truth, the imperfect perception of which produces all the religions and philosophies that have been, or ever will be, possible to man. The verbal record upon which Christianity has so long founded its claims to immaculateness, is now proven to want that scientific correctness which is the only test of positive truth. This I claim to be demonstrated in Mr. George R. Gliddon's contribution to "Types of Mankind," a book, as I hope, already familiar to your readers. This book has now been before the world long enough to elicit a number of criticisms upon it, the tone and temper of which indicate the important work it is accomplishing. The leading article of the July number of *Putnam's Magazine* reviews at some length the anthropological portion of this volume, and concedes the whole ground it claims—that "man is not one, but many." The Rev. Mr. Taggart, a Unitarian clergyman, makes the same acknowledgment in a sermon lately delivered; and to this complexion must every intelligent and unprejudiced mind come at last. Both Mr. Taggart and the writer in *Putnam*, however, claim a symbolical spiritual meaning beneath the text of the Hebrew Scriptures upon which they still rest its rights to be considered a plenary inspiration. All the theological criticisms upon "Types of Mankind" have thus far passed by Mr. Gliddon's portion of that volume with a few general terms of abuse. There has been no attempt at a scientific answer to its positions. However injudicious may have been Mr. Gliddon's method of stating his case, it will cost at least as much labor to invalidate his facts as it has required to collate them, and priests and clergymen have been notorious in all times for despising facts and preferring opinions. They would rather dogmatize than think. A careful perusal of Mr. G.'s criticisms shows the Bible to be a literary production, and nothing else. Its symbolism and spiritualism are the symbolism and spiritualism of the human mind.

The myths of the Bible follow the same laws as all other myths, and come from the same source. Modern Spiritualism shows what that source is; and it is by means of a positive examination of the facts of spiritual intercourse that theology will be taken out of the hands of fools, knaves, impostors, and self-deceivers, and placed upon the strong ground of reason and common sense.

The Bible has a deep spiritual meaning behind it; so has the Egyptian mythology upon which it is based. Spirits have impressed men's brains, and manifested themselves to their senses in all ages, and the men have told their experience in the best words they knew how to. Inspiration has done a great deal for man, but reason has done a great deal more. Jupiter is the greatest of the gods, though Apollo may be the most beautiful.

The claims of the Church to have brought humanity to its present stand-point are false. Human reason has fought the Church in all ages, and has to fight it yet. "Types of Mankind" is an armory whence reason may provide itself with weapons; and the fact of the possibility of spiritual intercourse, now demonstrated beyond the reach of doubt, clears away the mists that have hitherto enveloped the threshold of eternity, and brings all supernaturalism within the reach of positive science. So long as man was ignorant, the spiritual world could "fool him to the top of his bent." We now learn that spiritual opinions must conform to the same standard as worldly ones—the standard of facts. Neither religion nor metaphysics have as yet done any thing for the race, but deceived it. Positive science advancing step by step, from the known to the unknown, has built railroads, steamboats, and telegraphs. Positive science in the spheres also, has discovered a mode of telegraphing to this planet; and the first message it sends is to tell men they are immortal, and the least use they can make of their immortality is to think and reason for themselves.

IOU.

KIANTONE SPIRIT-SPRINGS.

CARROLL, *June* 18, 1854.

MESSRS. PARTRIDGE AND BRITTAN:

Times and seasons are among the universals (as the Spirits would say through Mr. Spear). Not so of these springs, however great their medicinal properties may be. Yet some minds appear to be so organized and unfolded as at times to be in harmony with universal laws and principles. Others have little or no conception of the generals, but are limited to the plane of the specials; every thing to their minds is localized, circumscribed, individualized. To the first, or universals, belongs the mind of A. J. Davis (whether any other minds occupy the same elevated plane is not now my purpose to show). Hence his mind deals with general and universal laws and principles, as his writings abundantly show. The spiritual inflowings into his mind harmonize with this position. From these universals he descends to the specials or effects. Unlike other minds, his first perceives principles or causes, and discloses their operation in unfolding ultimates; others (by a reversed order) begin at effects and rise to causes, if capable.

Are not minds specially individualized in their unfoldment, conditioned, and only conditioned, to receive from special or individualized sources? These conditions relate rather to intellectual than moral unfoldments of the mind. Will not this account for the varied mediumistic communications, at least in part? Do not the same laws and principles apply and govern equally minds whether in or out of the form? Are not Spirits who are incapable of perceiving and comprehending general or universal laws and principles, alike incapable of transmiting them through any mediumistic mind? Do not Spirits or minds in and out of the body associate (as a general fact) upon the plane of their development? To this law there are doubtless exceptions, the higher always comprehending the powers of the lower. Again, is it not most difficult (if not impossible) for any Spirit to transmit that through the mind of a medium which that medium's mind is not sufficiently unfolded to comprehend? It can not, I think, unless Spirits have gained the same individualized and independent control over the local organs of language which they obtain over some medium's hands, moving them without impression or volition from the action of will on the part of the medium's brain.

Perhaps Mr. Spear approaches nearer to this last condition than any with whom I am acquainted; and hence ideas, designs, structures, scientific laws, and principles can be, and are transmitted, through his organs of speech which his intellect is incapable of originating, perceiving, or even, it may be, of comprehending. This most natural plane would seem to be with the specials—the individualized—with a sight extending to the outer courts, at least of the generals or universals. Hence it may be inferred that he is to the specials and individualized what Mr. Davis is to the generals and universals. It must, however, be borne in mind that the specials and individualized are the offsprings of the generals and universals, and never wholly independent of them. Now mind is a universal, power is a universal, motion is a universal. Again, mind is individualized, power is individualized, motion is individualized though not perfectly independent of the universals. And again, Deity as a Spirit imparts motion, power, life, and sensation to matter, and intelligences of Spirits become individualized.

Query.—Can these individualized minds or Spirits (endowed with wisdom, power, will, life, sensation, and motion) impart even power and motion to lifeless mechanisms or structures, however philosophically, mathematically, scientifically, or harmoniously constructed? Would such construction or mechanism belong to the universals, and move by the same power which gives motion to suns, stars, comets, and planets? or would it belong to the specials, and be dependent upon individualized mind, or minds, either in or out of the form for its motive force? If it be true that in formations the specials or lower are only imitations, they never equal the universals or higher. Hence I apprehend that no individualized minds, either in or out of the form, can direct or construct a piece of mechanism so perfect and harmonious as to be moved by the action of universal laws or principles or causes of themselves. That it can be very nearly attained may be true, but not entirely, else the lower—the specials, the individualized—could rival the higher successfully, which I deem an impossibility, as I find no analogy in nature to sustain it.

That an element may be collected from the universals, concentrated and directed according to the laws of positive and negative (in its application), so as to give or produce motion in a most harmoniously constructed piece of mechanism, does not appear to me impossible. In this the power becomes specially controlled and directed by individualized intelligences, and while motion may be thus attained, beyond that all must be conjectural until settled by experiment. So far, then, Mr. Spear's mechanism has succeeded, vibration or motion having been manifest, and continues to be manifest in it. It is a triumph in mechanism that motive-power never ultimates from it.

Again, that a piece of mechanism constructed by direction of individualized Spirits (minds out of the form), may be moved by the will-power of individualized Spirit-minds, I think is true; of their power to do it we have abundant evidence of the most undoubted character in all the table-moving, and other physical manifestations, which have taken place through spirit-agency. The how, and philosophy of which, is explained by Mr. Davis in his "Present Age and Inner Life," where he shows that Spirits exert this power though many miles distant from the object put in motion. All analogy will sustain this position or claim of Spirit-mind and power over specials. While I claim the foregoing possibilities as claims which experiments may—nay, can, and I think will—demonstrate, still I can not conceive that either will ever become sources of motive-power.

For one, I should rather rely upon improvements in machinery and application, than in discovering new sources. At the same time I would not limit investigation, revelation, or experiment. The useful and the practical are thus unfolded, and mind expanded, enlightened, and progressed toward universal principles, and a clearer comprehension of a universal cause and our relation to it. Notwithstanding the superior condition of Spirit-minds, I think they have given us abundant evidence that they (or some of them) are little less visionary, scheming, and experimental than minds in the form. It would sometimes even appear that they were quite as anxious to learn through us experimentally, as we of them directly and positively. Thus, while I believe we should be passive to their revealments, yet I would say in turn, be positive in requiring of them their knowledge of what they reveal, particularly if we do not discover its harmony in nature, or with general laws and principles. Let no one lose sight of the fact, that the specials and individualized in a certain degree must harmonize with the generals or universals. When communications are not consistent with these, they should be accepted with caution.

In the mechanism of universal nature, and of special mechanisms, there is as wide a difference as the wisdom and skill are different which conceives and forms them. One is perfect, the other imitative. To illustrate: Nature's gems are perfect and brilliant. The artist, chemist (or alchymist, if you choose), with the same elements obtains only an imitation, dull, and without the sparkling brilliancy of the true. So of mechanisms. I think they will always be imitations, but never the perfect, the real, to be moved and controlled for the production of motive-power by universal laws, causes, or principles. Still man should aspire to the most perfect imitations, through both individualized and universal agencies, with anticipations of success corresponding to his capacities and condition.

A. UNDERHILL.

MODERATION is a dread of incurring that envy and contempt which attend upon intoxicated prosperity; it is an ostentation of the strength of the mind. Moderation is an exalted station, is the desire of appearing superior to fortune.

We make a virtue of moderation, in order to bound the ambition of great men; also to comfort moderate geniuses for their slender fortune, and their slender merit.—*Rochefoucault.*

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, JULY 29, 1854.

A CONGRESS OF NATIONS.

Eighteen hundred years and more have elapsed since Jesus of Nazareth appeared among men declaring the new doctrine and law—"Peace and good will," in place of the old, passionate, and bloody code—"An eye for an eye, and a tooth for a tooth," unto mankind. It can not be doubted that Jesus, whose pure and beautiful system is professed by Christendom as the basis of its national governments, laws, and institutions, intended his moral teachings to apply to the conduct of nations as well as individuals; and that, although he exclaimed, "I come not to bring peace, but a sword," the declaration referred to the sword of his spirit, destined to strike down error and wrong, and not to weapons of bloodshed. Yet, in how far is the spirit of the so-called Christian nations raised above the old barbarisms which founded and extended empires by violence long anterior to the Christian Era? Into the councils of what king or cabinet—into what circle of diplomacy—has the spirit of Jesus entered, and in what quarter of Christendom has it tempered the fiery passions of ambitious warrior-robbers, or set aside one bloody purpose or decree, that would not otherwise have succumbed to human policy? Alas, there is no exception! the Nazarene has triumphed on the lips of princes and statesmen, but the policy of the rulers of nations has been—"An eye for an eye, and a tooth for a tooth!"

Let us for a moment consider this spectacle of national infidelity to loud-mouthed professions, and see if there be no higher available spirit by which nations can be governed, and so governed that great miseries will cease among mankind. Why not, instead of the camp and a resort to arms at every difficulty, institute a Congress of Nations to establish universal laws for trade and intercourse between civilized states; to unite empires, kingdoms, and republics upon a mutual basis for protection and defense, and regulate all international affairs by reference and amicable adjustment. It is idle in the nineteenth century, with our recognition of Christian principles and the brotherhood of man, for warriors or statesmen to contend for the necessity of a code of blood to sustain national interests, defend national rights, or settle national differences. The laws that govern nations should be but an enlargement of those regulating individuals and societies, and appeals to force and blood made by nations are no more justifiable than similar appeals made by individuals. The magnitude of injustice or crime may obscure its atrocity, custom may sanctify it—for we have consciences formed much by custom—but the acts of governments, in the light of justice and right, in the measure of equitable sense, are but those of individuals in their aggregate.

As a human, civilized, and especially Christianized being, man submits to society, is governed by higher laws than personal and, perhaps, perverted will, and, except in violation of his compact, can not assert his rights or redress his wrongs without reference to society. Why, then, can not nations, which are the offspring of societies, be governed by laws of equity instead of blood? Why, under a law of nations regulated by such a congress as we have suggested, can not every state be insured that protection and defense which the village or section peacefully receives from the state? All that is required is a constitution based upon justice and right—one to which nations can appeal, when aggrieved, with confidence—one that shall have no quibbles to delight ambitious statesmen and tyrants, but which shall weigh and measure the differences of nations as easily as our statutes measure those of neighboring farmers. Let such a congress meet and determine on a universal system of commercial and political intercourse, and pledge the nations represented to abide by that system, and war would be at an end.

War is terrible, even for liberty and right, but it is a horrible atrocity when perpetrated for the wrong—and wars have seldom been for the right—for ambition, false honor, and oppression. The best energies of the world for six thousand years have been sacrificed, in national intercourse, to a policy of blood. The law of rude force, which is the instinct of the brute, has dictated to cabinets and senates; the passions of men have been permitted to overleap judgment and justice, and awful miseries have followed in the wake of almost every government recorded. The blood, toil, and treasure of millions have been sacrificed by every generation—the peace of families and the harmony of nations have been destroyed—widows, orphans, and plunderers have been everywhere created, without accomplishing more than a step toward the end proposed by war. Conquests by weapons of blood have never been permanent, and according to the principles of right never can be. The world has been taxed, drugged, drained—national debts and horrors accumulated—whole peoples beggared or enslaved, yet there is no principle established to define the boundaries or rights of nations, or to adjust their differences—except war. War! upon which misery and ruin build their hopes—which festers and debauches nations—which mocks the comparative idleness of peace, the plenty and comfort of unwasted harvest fields, and completely annuls the harmonizing force of religion, literature, science, and the arts.

Might not a Congress of Nations avoid all this hideous sacrifice? save the cost of armies and fleets, remove national taxes and debts, and destroy the gloom of death which now hangs over the world's hearths and altars? Might not such a congress, acting in the better spirit and light of our age, break down every wall and barrier on earth—remove every suffering—unite all nations, and at once develop a truly humanized world? Who or what could resist such a combination of civilized states, pledged to stand by each other for the right? Fighting nations would at once become anomalies—warriors would exist only in the show-cases of museums, and that beautiful and God-like spirit, CONCORD, would smile over the whole earth. The regulations of such a congress need not abridge or cramp the growth of the future. Despotism may fall and freedom expand, without interfering with the true principles governing a brotherhood of nations. The future area of freedom or tyranny depends more upon the people than upon the thrones and governments of the world. The tide of humanity, flowing upward into the light, will legislate for itself as it rises. Why not, then, have a Congress of Nations? Why not prefer reason, and break the sword? since to reason the nations are finally forced after their squandering of treasure and blood. Why not man prove his mission higher than a bully's or a bloodhound's, and that he can everywhere regulate his life by the principles which God has universally written in the human heart, and which are opposed to brute force and the shedding of human blood.

VIRTUE ITS OWN REWARD.

The inculcation and pursuit of virtue bring their own reward. Man is a creature who can not act without a motive; motives, like the weights of a clock, control his action, but he is given by the wise Creator a power of discrimination, of judgment upon the motives that actuate him, and can avoid those influences which lead him to evil, and bring to him pain, sorrow, and unrest. The man of wisdom and understanding seeks and does the good from an absolute necessity of his nature—by reason of his sympathies and wants. To him the pursuit of evil or wrong is repulsive. His soul, like a finely attuned instrument, shudders at every finger of discord touching its keys. Joy and felicity follow him only in the path of virtue.

The higher our humanity is developed, the more instinctively we cling to the beautiful and true, the more abhorrent is every thing false and deformed. Selfishness—a desire to satisfy self-longings, which are the soul's inaudible articulations—may lie at the base of these instincts and actions of the good man, but this weighs nothing against their virtue. Selfishness, in some sense, lies at the bottom of all life, in all its real or imaginable manifestations. Intelligence purifies and ennobles it, and makes it equal to the loftiest actions and aspirations of humanity. The true man is good, because to be evil would be to give over the instincts of his soul to torment. Would that, in the language of one of the noblest of poets, all might feel that the virtuous man

> "Is great in his humility, as kings
> Are little in their grandeur;"

that

> "Every heart contains perfection's germ,
> And wisest of the sages of the earth
> That ever from the stores of reason drew
> Science and truth, and virtue's dreadless tone,
> Were but a weak and inexperienced boy,
> Proud, sensual, unimpassioned, unimbued
> With pure desire and universal love,
> Compared to that high being of cloudless brain
> Which death, pausing in awe before
> His changeless eyebeam, might alone subdue."

A PEACEFUL CONQUEROR.

A great, peaceful, modern conqueror and civilizer is Steam. Before its power, the glory of the Alexanders and Platos stands insignificant and confused. Its influence as an agent surpasses every other discovery or invention of man. Its general adoption gives it a breadth of beneficence possessed by no other agent. Little could the Winchesters, Watts, and Fultons have dreamed of the immense revolution the vapor of water was to effect in the temporal and social condition of the world. They little thought of the annihilation of time and space that in less than half a century has ensued—of continents separated by tempestuous oceans linked together—of hemispheres trodden by iron feet, with almost the speed of lightning, and every province of human labor abridged infinitely by something lighter than air, yet stronger than the hurricane.

What a wonderful place steam has come to fill, if we look at its numberless appliances! In the vault of the newspaper establishment, in the factory, in the mine, in the machine shop, in the foundery, in the mill, and on the railroad, it is the Alpha and Omega of the age. As well might we now think to live without all things else, save light, air, and food, as without steam. The farmer, the mechanic, the laborer, the merchant, and the capitalist alike are served and enriched by it. It assists them to mould their products into useful and merchantable shapes, and bears them over lands and seas to all markets. It is a spade, a hammer, and a fire-horse for the nations. It fills up valleys, drains morasses, and digs down the mountains; it snags the rivers, dredges the harbors and channels, and drives the keels of commerce through the dark waters in defiance of wind and tide. And in war, even, it has become the most mighty as well as the most terrible of engines.

The Syracusan who astonished and terror-struck the Romans with his catapultæ and leaden dolphins, were he revived to look upon the manifestations of our day, would hide his "diminished head." Perhaps his problem, which the infuriate Roman cut short with the sword, was this same steam; luckily for modern glory, it was left to be solved by the nineteenth century. But gigantic and grand as steam now is, it has greater triumphs before it. The splendor of its infancy will be eclipsed by the triumphs of age, when, ceasing to be an agent of war, monopoly, and oppression, all its forces shall be turned to the culture and subjugation of earth, making it a garden and a paradise for man.

S.

DR. ORTON'S LECTURES.

The lectures at Dodworth's Hall on Sunday, the 9th inst., morning and evening, were delivered by Dr. J. R. Orton, of Brooklyn. We present below a brief abstract of the remarks of the morning. The subject was the *Philosophy of Spiritualism*. The speaker said:

He hoped no one would consider himself under any obligation to accept his opinions or conclusions. Each must test truth for himself, and appropriate what he could. Unless truth sinks deeper than the intellect, it is of little use. It must become incorporated with our interiors, part and parcel of ourselves, before we can act from it to any purpose. Truth is expansive in its nature. The truths of to-day will not answer for to-morrow. The ancients have sent down to us maps of the world, as they understood it. They believed those portions of Asia, Africa, and Europe with which they were acquainted to constitute the world. That it was a flat extended plane, was obvious. But, by-and-by, Asia extended in one direction, Africa in another, and Europe in another, and beyond, oceans appeared; and ultimately the two vast continents of the New World, with the isles of the Pacific, Australia, and land toward the South Pole, and land toward the North Pole—and more wonderful than all, the world turned out to be round; and still more wonderful, we are just discovering that it is probably inclosed in several refined spheres, appropriate to the more elevated states of existence in store for the human race. Still the ancients had truth. They stood upon the earth as well as we; and a portion of the world, taken by itself, is substantially flat, while altogether it is round. We have not yet arrived at the whole truth concerning this world; and doubtless, like other truths, as we advance it will continue to expand upon us forever.

Our five senses introduce us to external nature, and communicate certain kinds of pleasure and pain, but can do nothing more. Apply the senses to a structure like a house. Touch tells us that the material is hard, and warm or cold. Light shows us the general form, with orifices filled with doors and windows. The other senses are of little avail in the investigation; and all together they are not able to inform us of the meaning or uses of the structure. In order to ascertain this we must *think*; and this introduces us at once into the spiritual. We can not touch a thought, nor investigate it, with the external senses.

On examination, we discover that all these senses are duplicated within us, but on a superior plane. The clairvoyant eye, normal or abnormal, has a range far beyond the reach of the external eye. It reads manuscripts in drawers and examines objects many miles away. Indeed, distance seems to have little or nothing to do with modifying its power. The spiritual touch, hearing, smell, and taste are equally acute. These interior senses grasp not only physical, but spiritual things. They lay our own interiors open to each other, and enable two minds to come in *rapport*. When thus in *rapport*, intelligence may pass between them, and one may impress the other with his own ideas. This is proved by numberless experiments, both on the part of believers in the possibility of communicating with Spirits, and unbelievers. Prof. Williams and Dr. Dods demonstrate this uniformly at their lectures: and this point conceded and settled, and we have a firm basis for the superstructure of Spiritualism to rest upon. If Dr. Dods, by an action of his mind, can impress another mind across the room, or even a foot or an inch beyond himself, what is there to prevent his thus impressing mind out of the body, or receiving impressions from mind out of the body? If the senses of our inner man can thus go abroad unconfined by space, reason, and philosophy, alike affirm that communications between the physical and spiritual worlds are not only possible, but natural and inevitable: and if it be not so—if the conclusions of a sound reason are here at fault, it rests with the gentlemen opposed to show us why.

In these superior capacities of the inner senses we get a solution of the grand problem of the faculty, or faculties, of intuition, consciousness, and instinct; how it is that some persons can solve the most complicated mathematical questions on the instant; how it is that another will describe events occurring at the time, thousands of miles away, with a broad ocean between. Most points of abstract knowledge common to the world—the uneducated tribes as well as the learned—may be regarded as imparted by consciousness, or the inner senses; such as the fact that we exist, which can not be demonstrated externally; that we are free to act, love, and hate; that we are responsible to a superior power, and that such power exists. The things of consciousness we know better than we know any thing else. There is nothing we are so certain of as that we live, that we have a pain, or that we love wife and children, and yet these things are not tangible to the external senses, or demonstrable on the external plane.

We have now a man with external senses to connect him with the natural world, and duplicate internal senses to connect him with the spiritual; and on recurring to the history of our race, we find that in all nations and ages, while the masses have been greatly obscured as to the spiritual, by reason of an unnatural grossness and predominance of the physical, there have been men whose inner senses were open and active, and who at the same time existed consciously both upon the natural and spiritual planes. These have been the prophets, philosophers, leaders, and lights of the world. The original man was not wholly a brute, occupied exclusively with things of external sense; but at the same time that he associated with his fellows and the physical world, he walked and talked with angels and with God. Such is his natural condition—the double sphere, the double life—for which he was intended; and recent phenomena indicate with great clearness that he is about to take that rank again in the scale of being to which he is entitled and fitted by virtue of his native organization.

BORN TO THE SPIRIT-LAND.

Born to the Spirit-land, at Belchertown, Mass., on the 4th of May, 1854, Mrs. Julia A. Longley, wife of Mr. A. H. Longley, of Ballston Spa, New York, aged 28 years. She was developed as a medium nearly two years prior to her Spirit-birth, and many have been convinced of the truth and beauty of Spiritualism through her instrumentality, as nearly every phase was manifested in her presence. Mrs. L. had not been well for a number of years, though she seemed to enjoy good health after becoming a medium. She was a member of the "orthodox" church, in good and regular standing, but suffered much persecution for the sake of her spiritual faith—though she never wavered from it in the least. She was a kind and amiable companion, and while her departure was widely and deeply regretted, her relatives and friends had, in the loss of her mortal presence, the assurance of her immortality, and of her continued endeavors to render happy her earth-companions, whom she is prepared to meet in heaven. She left a sorrowing husband—who, however, sorrows not without hope—and a fine little boy, about two weeks old. The disease which caused the death of Mrs. L. was enlargement of the breast and liver, terminating in water on the heart and brain. For many weeks her sufferings were great, but she bore them without a murmur. She was unconscious of earthly things near the close of her mortality. Of a quiet, retiring manner, she had no enemies, but many ardent friends, who have, in the recollection of her life and virtues, a high and consoling example. We had prepared a notice of her Spirit-birth some weeks ago, but it was mislaid, and lost. Soon after Mrs. L.'s departure, the following lines, written through her hand, were found:

PARODY ON THE "CARRIER DOVE."

Fly away to the Spirit-land, sweet dove,
Fly away to the Spirit-land,
And bear these lines to the friends I love,
The happy and beautiful band;
Deep gloom has saddened my weary breast,
With sorrow my heart is stirred,
I long to hear from the land of the blest—
Oh, fly to their home, sweet dove.

Oh, fly to their bower, sweet dove, and say,
"Hope's light is on me now,"
I long to list to a seraph's lay,
With bright glory upon my brow;
I feel that this world is not my home,
An angel's sweet voice I've heard,
It comes from beyond the dark, lone tomb—
Oh, fly to their home, sweet bird!

I will wait thy coming at dawn, sweet dove,
I will wait thy coming at eve,
But bear some news from the friends I love,
And then I shall cease to grieve;
I could spring from this prison on wings of love,
I could fall by death's conquering sword,
But I can not stay from the friends above—
Oh, fly to their home, sweet bird!

The following lines, which breathe with a trustful spirit of resignation, are the utterance of A. H. Longley, the bereaved consort of the Spirit-born:

Calm be thy rest, my gentle one,
And dreamless be thy sleep,
Though thou hast left our dwelling lone,
For thee we will not weep.

I would not call thee back again
To this dim, cloudy sphere,
This world of care, of grief, and pain,
"'Twere sin to wish thee here."

The dawn will greet the blushing rose,
And stir the honey-bee,
Yet unto these lone hearts of ours,
Bring only thoughts of thee.

In every breeze that gently blows,
With every warbling bird,
Methinks there comes a sign from thee—
Methinks thy voice is heard.

I would not mourn that thou wert called
So early thus away,
But trust thou art immortal now
Where reigns eternal day.

☞Any peculiarities that may be observed in our present issue, must be explained by the fact of the Editor's absence.

DIGEST OF CORRESPONDENCE.

Mr. I. G. ATWOOD, of Lockport, N. Y., writes us concerning his practice and success as a healing medium. Throngs of persons afflicted with diverse diseases apply to him daily, and many of them go away lavishing blessings on him and the power that operates through him, for the relief they have experienced under his treatment. He uses no medicines, but only directs and applies to the diseased, by manipulations, the spiritual influence which flows throug hhim. Mr. A. has been assured by the intelligence which guides him, that relief to a cholera patient could be effected in three minutes, and a cure in fifteen minutes (unless the case is too far gone) by simply placing one hand over the stomach, and the other upon the chest of the patient. Our correspondent says he writes mainly to learn if some light on the general subject of healing, by this method, can not be placed before the world. We reply that if he or any one else will write out a clear, concise, comprehensive, and practicable system of rules for the most efficient application of the magnetic and spiritual power in the cure of diseases, the same may be very easily put in type, and what is more, it will be read by numbers, and estimated and applied according to its merits.

LYDIA BAKER, of Corsicana (what State?) writes us describing curious experiences to which she is subject, such as being compelled to imitate the motions of playing on the piano, and to act and speak in various other ways, as if controlled by a will foreign to her own. She very often receives distinct and vivid mental impressions, and those impressions purport to come from Spirits, and in one special instance from the Spirit of an Indian chief, who persistently, and somewhat to her annoyance, claimed her services in bringing about a certain disposal of his family ornaments. Our correspondent seems to be of a somewhat doubting disposition, and says, "I am among such a community of disbelievers that I hardly know whether to believe my own eyes." She can not, however, think it all a humbug, yet knows not how much of it to believe. The phenomena which our correspondent describes are exactly such as we have been in the habit of attributing to spiritual agency; but if she or any of her skeptical friends will deeply and thoroughly consider them, and then conceive of any other than a spiritual theory which explains *all* the facts, or which does not involve some downright absurdity when offered as a solution of these occurrences, we advise her to adopt that theory; but it is unsafe and unwise to admit any other than the spiritual theory, if no other will explain the facts.

Mr. P. M. GREEN, of Oasis, Waushara County, Wisconsin, writes that two years ago when he moved to that place, there was not a Spiritualist there except his own family, but that there are now about thirty in the neighborhood, and that the manifestations have taken a variety of forms. His own brother, who is a speaking and writing medium, has lately been trained by the Spirits in the speaking of the Polish, French, German, and Norwegian languages, of neither of which has he any knowledge while in the normal state. Some of these, at least, are said by those who understand them to be spoken very properly and fluently through him. On one occasion our correspondent's brother was controlled by a Spirit who purported to be "Polly Scott," of Como, Illinois. Our correspondent subsequently had occasion to write to the father of this lady, and, without intimating what had occurred, incidentally asked whether Polly was dead? He soon received an answer in which the father stated that his daughter was dead; and thus the information which had previously come only through the purported spiritual channel, was fully confirmed.

Mr. WILLIAM LYON, writing from "Naausay," which we infer to be somewhere in the neighborhood of "out West," gives us an account of the investigations and experiences by which he became a Spiritualist. They are very similar to those which have convinced thousands of others, and with which our readers are already familiar. Mr. L., as it would appear, has devoted himself in good earnest to the propagation of the new faith, and proposes to travel and circulate tracts and papers by which it is advocated. May he meet with success in all good endeavors.

Mr. I. M. ROMINE, of Portland, Indiana, writes us concerning the gratification which he derives from the weekly visitations of the TELEGRAPH, and the valuable instruction which he has received from its pages. Our correspondent rejoices especially in the consoling demonstrations which our columns have afforded concerning human identity in an hereafter and immortal state, and is pleased with the manner in which the TELEGRAPH throws cold water upon the (hypothetical) fires of hell. We thank our correspondent for his encouraging words, and we shall continually strive to deserve them.

I. M. MESSER, of West Salisbury, Vt., writes concerning the state and progress of Spiritualism in that place. They have a circle of about twenty members which meets weekly for communications with the invisibles, and they have, in different stages of development, rapping, writing, clairvoyant, and speaking media. The phenomena occurring among them, as described by our correspondent, are quite similar in their general features to those occurring in many other places.

THE SUNDAY MEETINGS.—The Lecture at Dodworth's Academy last Sunday morning was delivered by Mr. William Fishbough. His subject was the distinctive characteristics of the religious and the non-religious man or the question, What constitutes true religion?

The non-religious man was governed by the love of self and the world. His main impulses to action arise primarily from considerations as to what he shall eat, what he shall drink, and wherewithal shall he be clothed—how he shall procure wealth, personal honors, etc., thinking that when he shall have procured all these things he will seek the kingdom of God if he should find it suited to his tastes and convenience to do so.

The religious man, on the contrary, seeks *first* the kingdom of God and his righteousness—makes this superior to all considerations of policy, or what the world's people would call prudence—with the positive interior assurance that when he has attained this object of his leading aspirations all necessary things of a worldly nature will be added unto him. The speaker drew an estimate of the comparative value of the possessions of these two clases of men after they had respectively gained the object of their aspirations.

There was a Conference, as usual, in the afterooon. We did not attend the evening meeting, and have not yet learned who was the speaker, or what was the subject of discourse.

FACTS AND REMARKS.

CONFERENCE OF JULY 18.—This Conference (at this office) was opened by Dr. YOUNG, who spoke of the comparative evidence of the reality of spiritual intercourse afforded by means of raps and tips, and by writing and speaking through the human organs. He maintained that the latter class of phenomena could be counterfeited, but that the former could not. Mr. FISHBOUGH said he had lately met a Spiritualist in the fog, and would relate his case as a type of many others. That man had long been an investigator of Spiritualism, and had witnessed a great variety of those demonstrations which Dr. Young and others considered so convincing; but he now found his faith gradually leaving him, and he feared that he should soon be a blank materialist if he was not favored with certain kinds of manifestations, which he described. Mr. F. told him that in his state of mind he never could be *permanently* convinced by any mere outer demonstrations, however strong these might be. He counseled him to seek, by purity of life and aspiration, the opening of the interiors of his mind, and then he would be a Spirit himself, and would *know* that Spirits exist because *he* exists. Mr. F. advised other doubting, test-seeking Spiritualists to pursue the same course. Dr. YOUNG replied, taking the ground that it was presumptuous to pray to be convinced of a thing before we know whether it is true or not. Mr. FISHBOUGH thought, however, that it was not presumptuous to pray for the *truth*. P. B. RANDOLPH thought that every thing had a spiritual origin and foundation. He spoke at some length in the development of a thesis which he had received from a Spirit, concerning the grounds of immortality. We can give no just idea of the argument in our present brief space. Mr. R. related facts to show that the supposed proofs of the identity of Spirits given through rappings and table-tippings are usually very inconclusive, and closed by relating some interesting experiences as a medium. Dr. HALLOCK recurred to the case of the man in the fog referred to by Mr. Fishbough. He said there were some who can not pray to God for light because they do not know that they are not Spirits themselves; and he thought that such other strivings for light as they might be capable of would meet with a response. S. B. BRITTAN thought that the intellectual manifestations were superior to all others, because they appeal directly to the soul, but he did not think that the physical manifestations were referable to mundane causes in so great a proportion of instances as Mr. Randolph had intimated. He challenged efforts to tip tables or produce raps by the mere effort of the human will, and thought that such efforts would inevitably fail. He then related some singular and interesting spiritual facts which had lately come to his knowledge, and which we suppose he intends to write out. Dr. GRAY related a couple of remarkable facts in his own experience and that of his family, and the meeting then closed.

SPIRIT-SEEING AND SPIRIT-GUARDIANSHIP.—P. B. RANDOLPH, a medium from Auburn, saw a Spirit standing by Mr. Partridge while he was speaking, and breathing into his mind the thoughts to which he was giving utterance. Mr. R. said that two or three days ago, as he was walking along Broadway, near Pearl Street, he saw two men going to fight. He at the same time heard an interior voice saying, "Look, and see the providence of God!" He looked and saw the white-robed Spirit of an innocent little child go and apparently whisper in the ear of the man who was about to commit an assault upon the other, and instantly the man's anger was cooled, and he said, "I'll not strike you this time, but I will next time;" and he turned and walked away. A few days ago Mr. R. was walking in the street, when, just before he arrived at a particular spot, a voice from within said to him, "Don't go there." He was by this voice induced to change his course, and in a moment after, a piece of timber fell from the side of a partly finished house upon the spot where he was admonished not to go, and he had no doubt that if his course had not been thus timely arrested, he would have been injured, or perhaps killed, by the falling timber.

PSYCHOLOGICAL PHENOMENA IN AN IDIOT.—Dr. HALLOCK referred to the case of an idiot concerning whom he had read in Dickens' "*Household Words*." The idiot conceived it to be an indispensable duty binding upon him, to go out every morning and talk to the birds, which he accordingly did. Continuing this practice morning after morning, from early life up to the age of thirty years, he was then taken sick. While prostrate upon his bed he manifested an anxiety to rise and go forth to perform his morning duty, but his brother pacified him by telling him he would do that for him. His disease grew worse, and he was apparently near his end, when he looked upward, and in a rapture exclaimed, "*Mother! oh, how beautiful!*" and immediately expired. His Spirit-mother had come to conduct him into the realms of light. Of course this vision could not have been an embodied reproduction of any previous conceptions, for as an idiot he can not be supposed to have had any distinct conception or belief in regard to spiritual things.

TABLE-TIPPING AND THE "RING EXPERIMENT" 1,500 YEARS AGO.—About the year 360, Valens, who was then emperor of Rome, consulted two soothsayers, as they were then called, concerning his successor in the imperial office. The process of evoking the required information was as follows: A three-legged table, made of laurel, was placed in the center of the room, and covered with a cloth, on the edge of which the letters of the alphabet were painted. Over the center of the table was suspended a metallic ring. Valens then asked who would be the next emperor. The table tipped, and the ring vibrated, and the letters over which it rested the longest were T—H—E—O—D. Valens afterward issued an order that every one in his dominions whose name began with the letters "T—H—E—O—D," should be put to death—notwithstanding which Theodosius was the next emperor. We take this account, second-handed, from the *Rerum Gestarum* of Ammianus Marcellinus, Paris edition of 1681, p. 552.

CURIOUS SPIRITUAL ANTICS.—The *Spiritual Era* of July 6th contains an editorial article detailing some curious manifestations which the editor has witnessed. For instance, a table is spread in the usual manner for a meal, by a young girl who is a highly developed medium. Soon ap parently a living thing about the size of a kitten, is seen to be moving about under the table-cloth, and after a while, as the spectators grow familiar with the phenomenon, a small delicate hand, seeming to belong to a child about four years old, is observed to protrude suddenly from beneath the cloth, and is as suddenly withdrawn. After this operation has been repeated several times, the manifestation changes, and a good sized foot, with perhaps a boot upon it, is suddenly thrust out from beneath the cloth, and is withdrawn under it again. At other times the family are in the habit of placing a Bible under the table, as they are seated round it, when the Spirits will open it at the passage which they desire them to read.

ANNOUNCED HIS OWN DEATH.—Some few weeks ago, Mr. C. C. Wright, a well-known artist of this city, who was a Spiritualist and medium, passed into the land of souls, and his demise was duly noticed in our columns. We have just been credibly informed that shortly after Mr. W.'s death, and before intelligence of the same could have been carried from the city, the Spirit of Mr. Wright announced his change, through a medium, at the residence of Mr. David Bruce, of Long Island, some twenty miles from this city. Mr. Bruce, who until recently resided in Williamsburg, was an intimate acquaintance of Mr. Wright, but was not expecting his death at the time the Spirit-announcement was received; and the announcement being precisely accordant with the fact, can not but be regarded as a strong demonstration of the reality of spiritual intercourse.

FORETOLD HER OWN DEATH.—A paragraph from the *Cincinnati Inquirer* of July 3d was read by Mr. Partridge, in which it was stated that on the previous Saturday, at noon, a little girl about ten years old, a daughter of Mr. Oberland, suddenly exclaimed, "Mother, to-morrow, at this hour I shall be in heaven!" Her seriousness of tone made some impression upon the minds of her parents, but as she was apparently in good health at the time, they endeavored to think as lightly of it as possible. During the ensuing night, however, the child was taken violently ill, and notwithstanding the best medical aid that could be afforded, she died on the next day at noon. Her propheey was literally fulfilled.

MEETINGS IN BOSTON.—We learn from the last number of the *New Era* that the Conferences of Spiritualists which meet in Institute Hall, Chapman Place, Boston, on Sunday afternoons and evenings, have of late manifested increasing interest, and that the numbers who are attending them are constantly augmenting. For the last two or three Sundays the afternoon meetings have been addressed by Bro. Uriah Clarke, and an effort is now being made to secure his services as a speaker, permanently.

Washington and the South.

FROM OUR LOCAL CORRESPONDENT.

Liberality of the Washington Press.—Perhaps there is no section of the country in which the subject of the Spiritual Philosophy, and all things connected with it, have been treated by the press with more intense meanness and unfairness than in Washington. It is not a grateful or a pleasant task for us to array the failings of a common humanity, be they exhibited in what form or place they may; but the course which the conductors of the public press in this city have seen fit to pursue in relation to the subject of Spiritualism, and every thing related to it, is so conspicuously ungenerous, unfair, and *dastardly*, that the demands alike of truth and of justice are best answered by a brief allusion to the facts. The Washington Journals have, for many months, been in the almost daily habit of denouncing and caricaturing the public and *private* meetings of those who are engaged in an investigation of the new philosophy by practical experiments or discussion. This has been done, moreover, in a coarse and undignified manner, as ill befitting the position of the writers as public journalists as it is false and unjust to the subject. The penny *Evening Star*, the *Union* (regarded in some quarters as the medium through which the views of the Cabinet are reflected), and the daily *Sentinel* (a sheet projected, it is said, on a venture for the printing of Congress, and a financial failure in consequence), have been eager in the attempt to ridicule and "crush out" the doctrines and the facts of the Spiritual Philosophy—the first and last-mentioned papers particularly, while the *Union* has been more cautious in its opposition. It is a matter of small moment whether newspapers oppose or favor the Spiritual Philosophy—it will extend and become steadily stronger all over the country in spite of all efforts of *the press* to stay its progress; yet it is to be regretted that an engine of such efficient power in shaping the opinions of men on many questions, and which is supposed to be governed only by motives of good for the advancement of the nation, should be found so utterly wanting, even in the element of *truth*, whenever it treats of this important subject. But it is chiefly to the unmanly *cowardice* and general dastardly behavior of the Washington press, and especially of the journals named, that we wish now to refer in connection with the matter of Spiritualism. We make no objection to the attacks on the philosophy, its principles, and those who are interested in it, which have so often appeared in the newspapers of Washington; but desire merely to state, that *not one of these journals which daily abuse Spiritualism and Spiritualists will admit a single word of reply*—not even the simple statement of a few of the *facts* which have occurred in this city! What a commentary is this on the boasted "freedom of the press!" *Free!* why, these editors are the veriest slaves on earth—they *dare* not give the same publicity to a *fact* occurring at their own doors which they are in the daily habit of giving to the *assertion* that "no such facts occur!" They are *afraid* to allow one word of truth to be spoken on this subject, while they do not scruple to utter frequent falsehood, and that, too, by the column, in reference to the things which they dare not look in the face! The *Star*, a penny speculation, living on government bounty, as is commonly understood, has the shamelessness to announce that its conductors "do not *choose* to give more than *one side*" to this question. On more than one occasion these papers have *refused* to allow a single word to appear in their columns by way of a simple and courteous correction of their false and coarse personal abuse and burlesques of spiritual meetings. Dr. Cragin once went in succession to *each newspaper office in Washington* in a vain attempt to get a single word—a statement of facts—published in justification of persons and occurrences which had been misrepresented and caricatured in these papers! It is but fair, however, to say in this connection, that the *Intelligencer* has commonly pursued, in relation to this, as to most other subjects, a more manly, enlightened, and dignified course of conduct than its neighbors. The friends of Spiritualism in Washington are debarred from the privilege of defending themselves and their cause through the journals by which both are assailed, but they contrive to get along very flourishingly in spite of this disadvantage—being at this moment numerically greater than ever before.

The Case of the "Lost Note" Recovered by Spiritual Aid.—It appears that in putting in writing some of the cases related at the Conference by Mr. L. C. Hootee, we made one or two mistakes of importance in our version of the "lost note and recovery" story. This is not strange, considering that we made no notes of the cases, but carried them only in memory for a number of days, and then wrote out the different facts all at one time. Mr. H. reminds us that in the case alluded to there was *no note* lost, but a receipt for a large sum of money paid, and this receipt was discovered by its proper owner in time to save him in the possession of his farm, as he avers through direct *spiritual agency*. The case is a remarkable one, and the facts, as told by Mr. H., are these:

A farmer living in Maryland, not far from this place, died, leaving to an only and married son a small homestead, and, as his son supposed, unencumbered, but after his death it was found that an individual possessed, *apparently*, a large claim against the estate, which the son believed had been settled, but of which he could find no evidence in the shape of a receipt, high or low, either at home, among the old man's papers, or at the clerk's office at Annapolis court-house, where the old man had been engaged very frequently in making settlements of some other estates, and where this receipt might have been left with others. The claim was urgently pressed for payment, and finally in the form of a lawsuit, and but a few days before the suit came off, oppressed in spirit, in view of the probable result of the suit, as it would sweep away every particle of property the old man left him, and, as he believed, unjustly, but of which he could produce no proof, he, the son, one evening retired from the room, where his wife was engaged with her household duties, into an adjoining room, and threw himself upon the bed. In two or three minutes he returned somewhat excited, and asked his wife to get his clothes ready, for he was going to start off some distance in the morning. His wife seemed to understand to *what* place in her answer, though surprised at his determination, and asked him what was the use of his going to Annapolis again to hunt those papers. He had already been there several times before, and he could not find them. He remarked that he had just seen his deceased father; as soon as he threw himself on the bed his father appeared to him at the foot of the bed, and told him to go to the clerk of the court at Annapolis, and tell him to look in a certain drawer described by him, and there he would find a book, and on opening that book he would find the paper he was in search of; and, says he, of course I am going. She asked him if *he* said any thing to his father. He answered that he only had time to ask him if he was happy, and he answered, Yes, and vanished. He went the next morning to Annapolis, told the clerk what drawer to look in, and he did so, and from which they took a book, and opening which, as his father told him, he found the paper, showing an entire settlement of this fraudulent claim, and on his returning home, it getting noised about, the suit was withdrawn.

The Washington Conference.—It has been decided to postpone future meetings of this society until the end of the hot season. At the last meeting a proposition of this kind was put to a vote and carried without opposition. The decision appears to be a sensible one. No subject, not even that of life and death, can be profitably considered by an assemblage of people in a gas-lighted room with the mercury at 92°. Such conditions are prejudicial to unbiased methods of investigation, as well as bodily discomfort—they suggest the possible analogy of some actual brimstone realm down in the bowels of the earth, or in the immediate vicinity of the planet, where unhappy mortals who have neglected to subscribe to the letter and spirit of the Westminster Catechism and the Saybrook platform may, at this moment, be gently simmering on boundless beds of glowing embers, after the approved orthodox fashion.

Informed of it in a Dream.—On Sunday, the 9th instant, about three o'clock P.M., the wife of the present writer lay down on the bed, fell asleep, and dreamed that a notable, yet not very common event, was taking place at the house of a friend, by which the great family of old father Adam received a very *small* numerical augmentation. She told her dream when she awoke, and on the following Tuesday evening was informed by a member of the family most concerned, that the event referred to had actually taken place, and at the very hour when she received her telegraphic dispatch from dream-land informing her of the same. Query: How came this information of an event totally unexpected at the time, and at *the very moment* of its occurrence, unless it was conveyed through some interior, supersensuous, or spiritual channel?

Opportunities make us known to ourselves as well as to others.

Original Communications.

WILL YOU GO, LOVE, A MAYING.

BY HENRY CLAY PREUSS.

Now the warm spring is breathing o'er sky, earth, and sea,
Will you go, love, a-Maying—will you go, love, with me?
There is joy on the earth, for the winter is past,
And the chains of the tyrant are broken at last;
The young buds are waking, unchilled by his breath,
Like a soul blooming out from the shadows of death;
The wild mountain streams, from their ice-chains set free,
Are shouting in triumph on their march to the sea.
The glad birds are warbling from green shady bowers,
While the "soft South" is telling its love to the flowers.
Oh, the warm spring is breathing o'er sky, earth, and sea,
Will you go, love, a-Maying—will you go, love, with me?

Do you mind, love, the grove 'neath the old maple tree,
Where long, long ago you went Maying with me?
Ah! the times have since changed from the old to the new,
And we scarcely know now where the old maple grew.
Our hearts too have changed since the days of *lang syne*,
We are not now as happy as then, lady mine!
Again the spring blooms, but its promise has fled,
And each flower tells of a hope that is dead.
But oh! there are regions undimm'd by a shade,
Where the sun always shines, and the flow'rs never fade;
There the fields that we roam ever verdant shall be,
And you'll go, love, a-Maying—you'll go, love, with me!

Washington, D. C.

PROFESSION AND PRACTICE.

The Christian church has wasted in useless extravagance, in costly decoration, and expensive ceremony what, if rightly appropriated, would have relieved the world from extreme suffering, and spread the light of education from pole to pole. Had the gospel of Christ (love) been faithfully executed, this would not be so. The true spirit of Christ would have looked at the overflowing treasury, and asked, How much good can I do with this? How many of the suffering sons and daughters of the human family may be raised from their degradation, crime, misfortune, and misery? How many of the sad-hearted of the world can I make glad? But churchmen have done otherwise. They have first burdened their tables with uncalled-for luxuries—they have dressed their temples in the grandest and costliest of folly's trappings—and, after literally wasting all, encumbered themselves with debt, and called upon the crushed masses to again bend their backs to the burden which God (?) hath imposed. Providence, to the Church, has been a scapegoat for every folly. And, turning to Christ, they cry, with surprised countenances, "When saw we thee in prison, or an hungered"—or in want in any respect, and did not come to thy aid? The cause of Christ is the cause of the suffering poor, and *vice versa*. Because distress and suffering are not within the sphere of vision, we must not act as though there is no such thing. The poor we have with us, whether at our door or beyond the world of waters. Mankind are one brotherhood, and God the common father. The poor are as precious in his sight as the rich. And with what sorrow must he view his professed people unfaithful in their stewardships, "passing by upon the other side" of misery's gulf, purposly avoiding the scene of sorrow within. It will be more possible for a camel to go through the eye of a needle than for a rich and selfish church to enter into the spheres of the wise and good.

Spiritualism is a *re-affirmation of Christ's* Gospel. It is the second coming—not of the man, but the great principal—"Love God with all your heart, and your fellow as yourself." Love to God the professional, love to man the *practical*. The first a simple declaration of which the second is the *proof*. Duty to man is love to God in practice.

Do Spiritualists understand this? What then? Shall the example of the great counterfeit be emulated? Shall we be but mere hollow professionalists—impostors? or shall we seek a practical path, and waste nothing while human suffering is known to exist?

A. C. M'C.

Philadelphia, *July* 8.

ITINERANT ETCHINGS OF URIAH CLARK.

NUMBER FOUR.

Boston, *July* 15, 1854.

I have fallen behind several weeks in my etchings. But the Telegraph has survived the loss, and shows a living spirit well adapted to the spiritual demand of the people. Were it in need of any words of encouragement, I could furnish commendations of the highest kind from every place I have thus far visited in my itinerary. The broad, rational, comprehensive ground the Telegraph takes commends itself to the most progressive inquirers with whom I come in contact. I find many who have become believers in Spiritualism on the facts and evidences you have published, and though they have witnessed few or no manifestations, they regard their faith as strong as any faith can be on human testimony. Keep your present elevated, impartial, unsectarian plane, and your paper will yet accomplish a wider mission.

Since my last report, I have spent one Sunday in Hartford, talking in place of A. J. Davis; lectured one night at Chicopee Falls, near the scene of some of my severest experiences; attended the Spiritual Convention in Boston, only a very meager report of which was given; spoke three times one Sunday in Lowell; spent a week in Portland, lecturing twice to most respectable audiences; talked three evenings in Augusta, and for the three last Sundays have been coöperating with the friends in Boston.

The soil of Maine is still in a virgin state for Spiritualism. In Portland I found a first class of minds deeply yet rationally interested in the new gospel. I was vastly refreshed by the noble and congenial souls there engaged; and if every place had the salt of Portland the cause of Spiritualism would never savor of folly and fanaticism. In the hospitality of my learned and venerable friend, James Furbish, and his family, Mrs. Dennet, Mr. Milliken, the Rev. Mr. Hayden and lady, of the New Church, I found the most elevated congeniality and encouragement to the spiritual cause.

I had the honor of breaking ground in Augusta. The friends here are hearty and zealous, and are favored with some good media. Our friend Hunt, who has given you some facts, devotes his whole soul to the theme. In the family of Capt. Smith I witnessed remarkable phenomena in the way of rappings and tippings of a huge family table. The fine old town of Augusta promises a spiritual harvest.

Boston, with its vicinity, is still alive in Spiritualism, and shows signs of reviving interest. Brother Loveland still coöperates very successfully with the friends in Charlestown. In Roxbury, East Boston, and other suburbs, regular circles are held in halls on Sunday for speaking media and others. Bro. E. A. Newton has taken hold of the *New Era*, and will labor effectually to improve its volumes. Bro. Snow's Harmony Hall greets many interested visitors. Our friend Marsh's progressive book-store is always alive with earnest company, and is to Boston what your office is to New York. The Boston Conference of Spiritualists has taken recent measures to insure a broader public interest, and has been impressed to call on me to coöperate. I open my mouth to speak on Sunday afternoons, and on Sunday and Wednesday evenings we enjoy a general conference, which is just now eliciting warm interest in spite of weather of the same kind. We hope to report favorable progress. Several measures are on foot to subserve the great ends of our cause in this vicinity. We had a grand rural festival on the 10th, but Dr. Hayden is writing you a report.

Have you read the "Records of Bubbleton Parish"? It comes from the press of our hearty friend Abel Tompkins, to take whose hand and feel whose great soul has given me more psychological life than to be lord of a thousand specimens of ordinary human petrifaction. Let everybody read "Bubbleton" if they would know the present detestable condition of nine-tenths of the popular sectarian parishes. Bro. Brittan, *we* have been in "Bubbleton." Many parishes are very like "bubbles," and less than bomb-shells are ready to *burst* them. More anon.

REGENERATION OF THE STAGE.

However much the condition of the stage has been, in times past, worthy of condemnation at the hands of the moral and virtuous part of the community, there are, at present, indications of a coming time when the genius of the drama may again lift proudly her head and claim her place among the moral guides and teachers of the race. The pulpit, which for many a score of years has *preached* a high code of morals (that but too often is belied in the daily conduct of its supporters), has been most lavish in its manifestations of scorn and, contumely toward the stage, and has directed the salvos of religious artillery with unceasing energy upon a profession that to say the least, offers as fine a field to cultivate the nobler faculties of the mind as their own. But a retributive justice is, we think, about to turn the scales; the beam is trembling on the poise, and ere many months are passed we shall see a new and higher condition developed, and into the painted and spangled form of the stage-deity will be infused the vitality of a practical Christianity—the actor will fill the part of teacher of ethics, and the pulpit be outstripped in the race. There are now in course of preparation several pieces, by a well-known literary gentleman (an earnest Spiritualist), assisted by a young man hitherto unknown to fame, which promise to eclipse in beauty of language and moral power any productions of late years. The initial piece of the series (a tragedy) has been read in the *green-room* of the Broadway Theater, and will be brought out during the fall season. It will create a great excitement, and in all probability have a long and successful run. The name of the author is well known to all the readers of this paper, but is suppressed for the present.

It would be well for those Spiritualists who waste much valuable time in idle dreams of an expected *millennium*, and who, like children, wait for the mighty changes necessary to bring it near us, to be effected solely by our Spirit-brothers, if, like the author of these plays, they would lend their strength to swell the army of *practical* reformers, who, sword in hand, go bravely out to fight the many hideous forms of wrong that now in purple robes or silken cassocks hold dominion over all the earth.

H. G. O.

New York, *July*, 1854.

BEECHER'S "CONFLICT OF AGES."

To the Editors of the Spiritual Telegraph:

Dear Sirs—With some sacrifice of time, and much of patience, I have plodded through Rev. H. Beecher's "Conflict of Ages." It is painful and humiliating to see a mind so highly cultivated, after exposing the absurdities of old theology, fall into still greater depths of folly and inconsistency. But he has done a good work, by hastening the downfall of a stupendous system of folly and superstition. The motive of his labors appears to be, not to stop at the destruction of one system of superstition, but to erect on its ruins another system of still more monstrous parts and proportions. For the satisfaction of those readers of the Telegraph who may not have seen his work, I will state a few of the cardinal points of his theory.

In the first place, as above stated, he demolishes "old theology" by showing up the absurdities of the doctrine of the fall in Adam, etc., and in its stead he *assumes* that we have had a pre-existence, and in that state we forfeited Divine favor, and in this life reap the consequences. The reason why I say that he has *assumed* this position, is because such is the *fact*, for you will search in vain for one single philosophical, metaphysical, or scriptural argument to sustain his views.

He, however, is not void of sagacity, for he has a vivid consciousness of the need of some new theory in order to keep the old ship afloat. But, alas for her, she must go down! her helm is gone, her sails are torn, her timbers are rotten, and there is a popular breeze springing up that will cast her, a total wreck, upon some barren shore.

The question of the origin of moral evil is an important one. Be the facts as they may, the world believes that *positive* moral evil does exist. We may argue as we will, that what *appears* to be moral evil is only a less degree of good, etc., but people will still take and act upon things as they *appear* to be. Now, does not our beautiful doctrine of Progression afford an easy and *natural* explanation to all those theological difficulties? Cast your eyes back the comparatively short period of three or four thousand years, and do we not see a change, which if carried back another short period in the world's history (say ten thousand years), might we not find man nearly, or wholly destitute of *any* moral character! Look, even now, to the inhabitants of the South Sea Islands; are they not nearly, or quite destitute of a clearly developed moral character! Hence, among such a people, moral evil cannot exist, as it would be nonsense to speak of moral evil in the absence of a moral character, or a somewhat developed human mind. Admit my premises, and how exceedingly easy it is to untie the Gordian knot that Mr. Beecher has not even been able to cut.

Let us assume, or suppose, that man is in the transition state, betwixt the really animal and really human condition—upon a kind of middle ground, where the strife, called moral evil, is a war between the animal and the human portion of our being—sometimes the former, and sometimes the latter predominating. Again, do not all the moral evils with which the earth is cursed, grow out of a perversion or misuse of our animal instincts! For instance, take acquisitiveness, and carry it out into all its consequences, of selfishness, fraud, theft, robbery, murder, etc.; and you only see a perversion of that disposition, which, in animals, leads them to provide for the present and future wants of themselves and offspring.

Here comes up the *great* question—Why does a merciful God permit such a disastrous conflict to arise! We reply, that all moral evil is incident upon the present imperfectly developed state of humanity; and, in Scripture parlance, it is the penalty we pay for eating of the fruit of the tree of knowledge; but our doctrine of progression and development teaches us not to repent of having partaken of the fruit of that tree, but rather to continue to eat, and give to the *world* to eat, confidently believing that, some time in the future, man will become so far elevated above his animal nature as to enjoy perpetual peace and happiness. This, however, is a consummation not to be hoped for under the present order of things; we must first have a new social organization and a new theology, for old theology has heretofore hung like an incubus upon the world, and has only advanced when forced along by stress of circumstances. But let us not despair, for "behold! our redemption draweth nigh." Causes are now operating upon the world that will dissipate the choking fogs and withering mildew brought upon it by such doctrines as those of Mr. Beecher, and those that he condemns.

Our social organization is among the most fruitful causes of unhappiness, guilt, and misery. The man of wealth is unhappy because he has so much; the poor man is unhappy that he has no more; the idle man is unhappy because he has nothing to do; the laboring man is unhappy that he must work so hard; the man of the world is greatly troubled about many things; the *true* Christian alone is happy! Hence, we should all aspire to become Christians; and instead of paying idolatrous homage to the person, learn to follow the teachings of Christ.

I have recently been reading Dr. Dods' book against Spiritualism. The Doctor is not only a philosopher but a gentleman, and if he has not crushed Spiritualism it is not his fault, for he comes up to the matter fairly and philosophically, and I verily believe the only reason why he has not exploded the whole concern is simply because it "can't be did." The poor fellow has placed himself in what we out West call a quandary, having to contend with both old and new theology, and he can't destroy one without killing the other.

Yours fraternally, O. J. PHELPS.

Pikeron, Ohio, *June 20th*, 1854.

RELIABLE MEDIUMSHIP.

Bros. Partridge and Brittan:

In your issue of July 8th I noticed a long article from the pen of Bro. J. H. Robinson, commenting largely on what he considered the credulity and infatuation of many Spiritualists in some particulars, and among other points alluding to those who profess to be acquainted with some mediums through whom "nothing but the truth" is obtained—hinting strongly that such a conviction is more expressive of *real* than of some other traits of character. Now as I have, from the very outset, professed my confidence in the practicability of a fully reliable mediumship, and as I have repeatedly assured the public of the existence of at least one such medium, I beg leave to announce, and to state a few plain facts, in order to illustrate that the confidence I have, and the assurance I have given, are founded as much on a living demonstration as is the very fact of spiritual intercourse itself.

There are certain principles and data by which I judge the perfection and refinement of a person's mediumship, by merely glancing at a specimen of the communications which are given, and, in the light of such principles and data, I said to the husband of the lady who is denominated the "Beacon Light Medium," and previously to any personal acquaintance with her on my part, "*If your companion is a medium at all, she is one more fully qualified and developed than any I have yet seen.*" I alluded to her aptitude as a medium for truth, and what was the result! From the beginning of this lady's mission, test after test came voluntarily and spontaneously in behalf of acquaintances and strangers, friends and foes, and not one of them failed.

For one year, regularly, I was in attendance upon the circle sittings and at many private sittings of the lady, and during the whole time nothing that could be called an error was ever discovered, but on the contrary, when certain persons, and in fact the circle itself, once or twice thought she had made a mistake, on inquiry they found that she was right and they were wrong.

All strangers who visited her, however skeptical they may have been, acknowledged that she was invariably correct in the names and descriptions which she gave, and in all statements which were made through her.

All descriptions of individual Spirits, and of family groups of Spirits who were strangers to all present, with the names they gave, and the places indicated by them as their former residences while in the body, were proved to be correct in every instance where efforts were made to verify them.

All statements made by Spirits relative to the improvement of distant mediums as to their character, condition, etc., were correct.

All friends and acquaintances were gratified with frequent expressions and tokens of a peculiar nature, which tended to bring their dear departed ones more distinctly to mind, and which were invariably correct.

And thus, not only in the most important details, but also in the most unessential particulars, the medium in question has steadily illustrated the most complete and delightful degree of reliability. There is a reason for this, as for all things else—a reason which I am accustomed to specify somewhat fully in my lectures, and on which I trust to *write* still more fully at some future time. Suffice it for the present to say, that the medium in question was prepared and selected by the Spirits themselves as an illustration of truthful mediumship in the highest import of the term, and hence the title "Beacon Light" medium. We hope still more and more to verify her excellencies to the public when she is comparatively more free from heavy family cares and responsibilities, which are now becoming more weighty than ever. The "Beacon Light," publication, No. I., detailing the history of her mediumship, stating the purposes and objects of my introduction to her by the Spirits, and containing many beautiful messages relating to the purest principles of Heaven and the highest interests of humanity, may be had of Partridge & Brittan, New York; Bela Marsh, Boston; or of Silas French, Winchester, N. H. Twenty-five cents and a postage stamp inclosed in a post-paid letter will secure a post-paid copy per mail.

For the brightest connection of humanity with Heaven, and as the advocate of all those principles and measures which will secure that brightest connection, I am cordially yours,

D. J. Mandell.

THE MORAL AGENCY QUESTION.

I have read in history of barbarous nations that worshiped or believed in two Powers or Gods, co-eternal and uncaused, the one Good and the other Evil, but was not aware that a similar belief was advocated among modern civilized nations till I read the article of T. W. Evans in your paper of May 13th. It would be extremely difficult, if not utterly impossible, for me to conceive of absolute positive Evil. For as positive Good tends to happiness, and positive Evil to misery, the idea of positive Evil, to me, would seem as absurd as to suppose a man would take delight in what gave him most pain, or would naturally seek and prefer sickness, pain, and misery to health, pleasure, and happiness. Again, the existence of positive Good and positive Evil at one and the same time, would destroy the idea of one infinite, all-pervading God, Power, or Essence, and be decidedly opposed to the great universal law of progression in Good. Nor would it improve the "moral freedom" of man. We would then be governed by two masters, two continually opposing powers. Would we therefore be more free than under one power, and that the great positive Good?

I can not conceive moral freedom in any thing below the Infinite To be free, we should be able to choose before we are born, whether we shall be born white or black, "bond or free," in what age of the world, in what nation, tribe, or sect; and not only be able beforehand to select all the influences that shall govern us, but also to know their effects, and determine in what way they shall govern us, and know their full extent and power, and to what they will tend.

We are made physically and mentally more for pleasure than pain, more for happiness than misery. Hence, I believe what is called evil, is not positive evil, but only a relative term—a lesser good—good on a lower plane—the necessary consequence of the necessary imperfections of secondary powers, as compared with God the great positive Good. Therefore I do not believe it "quite as possible that God is evil, and that what we call good is only a lower form of evil that was originally derived from him, as it is that God is good, and that all evil is only a lower degree of good." I do not believe God could create good without evil, any more than he could create his own equal, or two contiguous mountains without a valley between.

Neither do I see any thing "paradoxical" in searching out the *causes* that produce "pain, discord, and crime," and attempting to eradicate *them*, instead of their effects, inasmuch as it would be easier to stop or change the course of a river at its source, than to do the same five hundred miles from the parent fountain. So it is with "pain, discord, and crime." If evil is ordained, so is the penalty or punishment, which must follow as surely as the effect follows the cause, and is really for our good. I will give an illustration: A certain philosopher, who was a fatalist, chastised his servant for stealing. The servant asked his master why he punished him, since according to his own doctrine he could not avoid stealing! If, said the philosopher, it was ordained that you should steal, it was also ordained that I should punish you for it. The advocates for "free agency," so called, seem to overlook entirely the fact that the means to accomplish every end is as much ordained as the end itself. Hence there can be no inconsistency or contradiction in urging what we conceive the best mode of eradicating any moral or physical evil, nor in any effort to reform our fellow-men.

J. S. Freligh.

POPULAR PROPHECIES.

There have been, for some hundred years, various startling prophecies on record, and traditionally floating about among the German peasantry, pointing to the events of the present period. A synopsis of these prophecies will, doubtless, be perused with interest by many of our readers, especially as several of them are evidently now in process of fulfillment. A collection of these predictions was published in *Blackwood's Magazine*, in 1850, and a comprehensive digest of the same article was given in the *Philadelphia Saturday Evening Post*, of the essential portions of which we avail ourselves as follows, thanking our friend, J. M. Killgore, for placing the statements in our possession:

The first prophet here to be noticed is Brother Herrmann, a monk of Lehnn, who wrote in Latin hexameters about the year 1270. He views in advance the line Hohenzollern (now the royal house of Prussia), giving *seriatim* the character and fate of successive margraves, electors, and kings, down to the present king, in whose person he predicts that the dynasty will become extinct.

Joseph von Görres is next in order. This prophet died in January, 1848, consequently before the last revolution in France. On his death-bed he predicted approaching evil to Poland, described Hungary as appearing to him one huge field of carnage, and lamented the approaching downfall of European monarchies—alluding undoubtedly to the events which followed his death (in February and March, 1848), to the insurrection of Posen, and the war in Hungary.

Jaspers, a Westphalian shepherd, a simple-minded, pious man, predicted in 1830, just before his death, that "a great road will be carried through our country, from West to East, which will pass through the forest of Bodelschwing. On this road carriages will run *without horses*, and cause a dreadful noise. At the commencement of this work a great scarcity will here prevail. * * * Before this road is quite completed, a frightful war will break out. A small Northern Power will be conqueror."

These words have all been literally fulfilled. The railway from Cologne to Minden has, since the death of Jaspers, been carried through the district of which he spoke. And it is to be recollected that the prediction was made before the first English railway had been opened. The *scarcity*, likewise, took place at the time specified. The railway is not yet finished, but, in 1848-'49, we have seen war in Schleswig-Holstein, in which the "small Northern Power," of Denmark, has been successful. Jaspers goes on to prophesy a general war, to be decided by a great battle. "In the year when the great war shall break out, there shall be so fine a Spring that in April the cows shall be feeding on luxuriant grass. In the same year wheat may be harvested, but not oats. * * * The great battle will be fought *at the birch tree*, between Una, Hamm, and Werl. The people of half the world will there be opposed to each other. God will terrify the enemy by a dreadful storm. Of the *Russians*, but few shall return home to tell of their defeat."

In regard to the "birch tree," which marks the spot where the "great battle" is to take place, many curious and coincident prophecies are extant. Spielbähn, a Rhenish peasant, who died in 1783, predicted as follows: "But at last a foreign king shall arise, and gain the victory for the good cause. The survivors of the defeated enemy fly to the birch tree; and here shall the last battle be fought for the good cause."

Another old tradition says that "a prodigious number of people shall come fron the East toward the West—the whole West and South shall rise against them. The armies meet in the middle of Westphalia—but the chief engagement shall be at the *birch tree*." This famous tree is well known to the peasantry. It stood long between Una and Werl, and when withered, a new one was, by royal order, planted on the spot.

Many singular predictions (now apparently verified) were made by Jaspers and Spielbähn. "Before 1852," said the former, "the Papal chair will be vacant for a time—the nobility is much depressed, but in 1852, rises again, to some extent." Jaspers and the monk Brother Herrmann agree in predicting that the present King of Prussia, Frederick William, will be the last. "The German Empire," said Spielbähn, "shall choose a peasant for a king. He shall govern Germany a year and a day." This is curiously fulfilled by the election of the Archduke John, late Regent of the Empire, who had long lived banished from court, adopting the manners of a Styrian peasant, and marrying a peasant girl. His Regency lasted a little over a year.

Anton, called the "Youth of Elsen," is another popular seer, who prophesied from visions. "When from Newhouse," he said, "houses may be seen on the Bock, and when a village is founded between Paderborn and Elsen, then is the time [of the great battle] near." To see from the Bock to Newhouse was once impossible, on account of a wood which intercepted the view. This wood has lately been cut down, and a farm house, with appurtenances, has been built, like a small "village." "When barley is sown on the Bock, then is the time close at hand." In the summer of 1848, the first attempt was made to grow barley on the cold, high district of the Bock.

Another old prophecy of the battle of the *birch tree*, printed in Latin at Cologne, in 1701, speaks of a "dreadful contest," to be decided in Lower Germany. "There the armies shall pitch camps, such as the world has not yet seen. This fearful engagement shall begin at the *birch tree*, near Bodberg."

Another seer, named Ludalf, saw the whole order of battle, of both armies, and pointed out in a corn-field, near Kirch-Hemmerde, the spot (near the birch tree) where he saw in his vision a colonel fall from his horse, struck by a ball.

After numberless battles, massacres, etc., ending by the great conflict at the birch tree, we are promised universal peace. "There will be one religion. On the Rhine stands a church which *all people shall aid in* building. From thence, after the war, shall proceed the rule of faith."

The whole of these various prophecies are summed up by the Blackwood writer in the following words, which we give without conjecture, only remarking that the belief throughout Germany, in regard to these things, is deeply seated among the peasantry, and the fulfillment of most of the popular predictions looked forward to about the years 1850-'52. In the end, the "good cause," it seems, will prevail, and all men be of "one creed." This is surely "*the good time coming*," of which we have heard so long.

NEW PUBLICATIONS.

A Rivulet from the Ocean of Truth; an authentic and interesting narrative of the advancement of a Spirit from darkness to light, proving, by an actual instance, the influence of man on earth over the departed. With introductory and incidental remarks by John S. Adams. Boston: Bela Marsh.

This is a well-written pamphlet of 72 octavo pages, and the nature of its contents is sufficiently indicated by its title. The idea of a Spirit of the immortal state being instructed and led upward from a dark and desparing to a bright and heavenly condition, will doubtless be regarded as apocryphal by many readers; yet we think it would be well for such to weigh carefully the abundant metaphysical, psychological, and phenomenal evidence on which this idea is based before they dismiss it as unworthy of regard. The idea that the repentant Spirits of the departed could be benefited by the prayers and intercessions of the living, seems to have been favored by the doctrines and practices of the ancient Jews (see 2 Maccabees xii. 43-46), and it formed a prominent tenet of the Christian Church from early times, as is proved by several passages in the writings of the Fathers. Such is the idea of the Catholic Church at this day; and though it has been connected with superstitions, and has led to abuses, it is proved to be something more than a mere fancy by the psychological experiences of the Seeress of Prevorst, a Lutheran lady, whose intercessions were, in scores of instances, solicited by Spirits of the lower spheres, and who, on obtaining them, were generally introduced into higher and better conditions. Similar instances of mediation by mortals, attended by similar results, have occurred in hundred of cases since the more recent and general spiritual unfolding. Of many of these instances we have personally known, if we may claim to know any thing respectiug the manifestations of Spirits. If these are truths, it is very necessary that the world should know them, not only for their substantial contributions to spiritual philosophy, but on account of their obvious moral and religious bearings; and on that account we hail with satisfaction the publication of the *very interesting* narrative before us. For sale at this Office. Price 25 cents.

New Testament "Miracles," and Modern "Miracles." The comparative amount of evidence for each; the nature or both; testimony of a hundred witnesses. An Essay read before the middle and senior classes in Cambridge Divinity School. By J. H. Fowler. Boston: Bela Marsh.

The fact that "the middle and senior class" of a modern "divinity school" would patiently listen to the perusal of such an essay as this, must be set down as one of the most significant signs of the times. The "essay" is here presented in a pamphlet of 100 octavo pages. It is a clear comparative presentation of New Testament and modern facts of a spiritual and so-called miraculous or supernatural character, and we think no one who peruses this production with candor will fail to be convinced, with the author, that the "modern miracles" are sustained by evidence far more abundant than that upon which professing Christians rest their belief in the ancient. Among the collections of facts and testimonies which have been placed before the world upon which the doctrine of present intercourse with Spirits rests, we know of none that are more conclusive, and at the same time more concise, than the pamphlet under review; but this is said without intending to imply any approbation of the general spirit and tone of the author's remarks in derogation of the authority of the New Testament records. Those records will be *more interiorly* understood at a future day, and then, and not till then, will they be judged of according to their "intrinsic merits." This, however, is a remark for which the present writer is individually responsible. For sale at this Office. Price 30 cents.

Interesting Miscellany.

COMMUNION OF SAINTS.

BY MRS. MACKEY.

Saints above hold sweet communion
With the loved ones yet below,
Blending in unfettered union
Thoughts that none but angels know.

Oft when weary hearts are aching,
Star-light glimpses of their peace
Angels bring us, sad ones making
Sharers of their blessedness.

When o'er all soft slumber reigning
Chases sordid cares away,
Then the soul from earth unchaining
Seeks the light of upper day.

Guardian angels vigils keeping,
Sing in gentle strains the while,
And the burdened heart and weeping
Often of its griefs beguile.

Guide us, angels, oh, instruct us,
Gently chiding if we roam;
When our change arrives, conduct us
To the blissful Spirit-home.

REALLY WONDERFUL CHILD.

There is at present attending the Hastings School, Darvel, Ayrshire, a girl, aged between eight and nine years, who commenced the study of arithmetic less than a twelvemonth ago. Such are the powers of her memory, that she is now able to calculate mentally, in a very few moments, such questions as these:

"How many seconds in 40, 60, 80, or 100 years? How many ounces in 20, 60, or 100 tons? She can multiply such a line as £894 18*s* 11*d*, by 82, 56, or 96 as cleverly as any arithmetician can multiply 4, 6, or 8. She counts in long division (simple or compound), she divides by short division, or in one line, by such figures as 34, 72, 95, etc., in 6 or 8 minutes.

The first time her teacher (Mr. Tarbet) discovered her remarkable abilities, was when she was showing him sums multiplied from 14 to 4,880, which he thought she must have worked on the slate below and then transferred. He alleged as much, but she would by no means admit it. He then, to test her, told her to multiply a line of pounds, shillings, and pence, which he gave her, by 72. To his surprise she multiplied it as fast as any of the other scholars would by seven. Yet this girl never learnt the multiplication table any higher than 12 times 12. She can also add up eight or ten lines of pounds, shillings, and pence, by first adding the two lowest lines together, then the third lowest line, and so on. When performing these calculations, every limb and feature seem at rest. One day, lately, he shut the door and ordered the children to be quiet, as he was going to give her the hardest count she had ever got. He then told her to walk out into the garden, and find out how many minutes were in 9,000 years. She walked only about ten yards at an ordinary pace, when she told the answer correctly—never having reached the garden. "But," said one of the boys, "she did a larger count than that yesterday, the biggest they say that was ever yet made by any body. She multiplied 123456789 by 987654321, and gave the correct answer in half a minute, for the bet of a penny," which she refused to take, because her teacher had forbidden her in the presence of the scholars to calculate large sums at the bidding of any person. On being interrogated how he knew the answer was correct, the boy said that two of them had counted it on slates and found the two answers to agree, and that the figures went far above hundreds of millions, so that none of them could readthem. The girl's name is Maria Cleland, daughter of Gavin Cleland, who is a shoemaker, and resides in Darvel.

Remarkable Stone.—A Fact for the Curious.—We have frequently heard of the existence of a stone said to possess the power of attracting poison ejected into the system from the bites of animals, reptiles, and insects. We regarded the story of its existence, however, like that of the "Philosopher's Stone," a mere creation of the imagination. We were informed, recently, however, by an intelligent and reliable gentleman of the county, and a member of the last legislature, that his mother-in-law has such a stone in her possession; that it has been in possession of different members of the family for two or three generations, and that although it came from Scotland, no account can be given by any one how it was first obtained. The stone, he informs us, is very hard, of a porous nature, dark greenish color, and not more than an inch or two long. That he has applied it in numberless instances to persons bitten by spiders and snakes, with entire success, and in one instance only (owing to too great delay), out of a great many, did it fail to afford speedy relief, and effect a complete cure. On applying the stone to the wound it instantly adheres, and remains until saturated with the poison, and then drops off. On placing it in warm water, the poison is soon seen to come out in greenish spangles, when the stone may again be applied until a complete cure is effected. This is a description of the nature and qualities of this singular and valuable stone, which perhaps but few persons will be inclined to believe, although literally true. We are not aware that the existence of such a stone is known to the scientific world at all.—*Spirit of the South.*

"Coming Events cast their Shadows Before."—A little girl, about ten years old, daughter of Mr. Oberland, a resident of the Eighth Ward, as the clock was striking 12 on Saturday noon, exclaimed mournfully to her mother, "To-morrow at this hour I shall be in heaven." There was something so sad and plaintive in the tone in which she uttered this, that in spite of the parent not being of a superstitious nature, it made an impression upon her mind which she found it impossible to throw off. At dinner she told her husband of the circumstance, and he endeavored to rally the child, but with a sweet and sad smile in which, however, no fear was manifested at the coming prospect, she repeated her conviction of her speedy dissolution. It was now the father's turn to feel a depression of spirits, which overshadowed him the whole day, so much so, that in the evening, meeting officer Young, watchman of that ward, he told him of the child's singular prognostication. Up to this time the little girl had enjoyed exceedingly good health, but during the night the parents were aroused by her complaining bitterly of pains in her back and head. As early as possible a physician was called in, who pronounced her in a high state of bilious fever. Notwithstanding all that human aid could effect, she expired at noon. Her fatal prophecy was fulfilled.—*Cincinnati Enquirer, July* 3.

Extract.—Jean Paul Richter thus describes his feelings on looking at a young bride:

"But it made my soul tender when I looked into that sweet contented face, blooming with red and white roses, and thought within myself, Oh, be not so joyful poor sacrifice! Thou knowest not that thy gentle heart needs something warmer than blood, and the head better dreams than the pillow can give it; that the perfumed flower-leaves of thy youth must soon be drawn together to form the scentless calyx-leaves, to protect the honey-cup for thy husband, who will soon demand of thee neither tenderness nor a light heart, but only rough working fingers, feet never weary, laboring arms, and a quiet paralytic tongue. This far wide-speaking vault of the eternal blue rotunda of the universe will shrink up to thy housewifery apartment, thy fuel chamber, and spinning house, and in thy happiest days only a visiting apartment. The sun will be only a hanging-balloon stove, a room-heater of the universe, the moon but a cobbler's rush-light upon the candlestick of a cloud. The Rhine will shrink into a pool and rinsing kettle to whiten thy household linen, and the ocean be only a herring pond."

Spiritualism in the Country.—There was a great gathering of Spiritualists at Bainbridge, Geauga County, last Sabbath. Whole townships turned out, and the woods and fields were full of them. It is estimated there were *eight thousand* present. They expected to meet Gov. Tallmadge and Judge Edmonds, who were not there. This assembly was gathered without effort, with little or no public notice. What does it mean? Where are the Buffalo Doctors and their *knee-joint* theory? Where is Burr, the Biologist, with his *toe-joint* theory? Where is the Rev. Lyman Beecher's report attributing the "knockings" to evil Spirits? Why is not this "humbug," now five years old, but which numbers among its "victims" multitudes of believers in every part of the globe, and some of the finest intellects of the age, *exploded?*

We would commend this subject to the consideration of our anti-Nebraska D.D.'s. "There is death in the pot."—*Cleveland Plaindealer.*

Farmer's Department.

HOW TO SOIL.

BY H. C. VAIL.

In the Telegraph for July 1st we made some comparisons between the practices of soiling and pasturing; in the present number we propose to give some suggestions as to the methods of conducting the operation of soiling.

First of all, we must urge the necessity of keeping good stock, for it costs no more to keep a good cow than one of medium quality, and the remuneration from the latter is certainly greater; therefore, before commencing to "soil," see that your cattle are of the best and most profitable breeds, for the specific use for which each is designed. It is well known that some breeds are better for working cattle, while others answer a better purpose for fattening or giving milk. It is not an uncommon practice in some sections of the country to buy up milch cows of ordinary breeds early in the season, soil them as long as they give a sufficient amount of milk, and then feed them off for beef at little expense.

The second requirement is properly constructed stables. The ceiling should be as high as possible, never less than eight feet, and, if practicable, nothing should be stored above. If the room overhead is used for storage, the floor should be perfectly tight, so that it will be impossible for dust to fall upon the animals feeding below. In addition to height of ceiling there should be perfect and regular ventilation, procured by the constant admission of fresh air near the floor of the building, and the flowing off of impure air through ventilating blinds at the ends or in the top of the building. Of course, the modes of accomplishing this must be subject to variation in almost every case, as the situation and size of stables are so different; but one rule holds good for all: *cattle kept in stables must have fresh, pure air, for that already around them soon becomes contaminated with their breathing, and the continuous exhalations from their bodies. Air, as it becomes heated, ascends, hence the necessity of some means of ventilation above.*

The cattle should be tied in such a manner as to have all the freedom possible, and not interfere with the comfort of each other. Their troughs should be kept sweet and clean, and a piece of rock salt laid within reach of each animal, so that it may satisfy the demands of nature in a rational manner. Where salt is given once or twice a week, too much will be consumed for the benefit of the animal. A little fine charcoal sprinkled in the troughs will purify them. All food which has been picked over should be removed, and, at the proper time, a new quantity given.

The floor of the stable should be composed of earth, with the exception of the portion whereon the hind feet rest, which should be a heavy plank slightly sloping backward to a paved or well-cemented gutter, just behind the heels of the animal, so situated as to catch all the solid and liquid droppings, thus keeping the standing floor of the animal clean at all times. The litter used for bedding should be run through a cutting machine, it will make better manure than when in the long state. Another plan, and an excellent one, where muck exists in abundance, is to form a gutter two feet deep, two and a half feet wide, immediately under the hind legs of the animal; in this place muck decomposed by the use of the "salt and lime mixture," cover the whole with bedding. As the urine is voided, it passes through the litter, and is absorbed by the muck, which also deodorizes it, and thus keeps the atmosphere comparatively pure. The solid dung should be removed to the compost heap daily, and mingled with many times its bulk of prepared muck. The gutter should be cleared once in eight or ten days, and a new quantity of muck placed therein. Thus a large quantity of manure, excellent in quality, is prepared at no cost to the health of the animal.

Mechi, the Tiptree Hall farmer, England, pursues another method. He places his cattle on floors formed from narrow slats, say an inch and a half in width, and laid far enough apart to allow urine and droppings to fall through into a cellar beneath and at the same time insure against the feet of the cattle being caught between them. We are not sure but this is the best plan, as the floor may, at all times, be kept clean by washing with water. The only precaution to be observed is to keep a sufficient amount of absorbent material in the cellar beneath, to prevent the rise of gases deleterious to the health of the animal. The first plan, however, is simple, within the reach of the farmer, and we know, from long experience, that it is a good one. The gutters and floors of the stable should receive dressings of charcoal dust, plaster of Paris, or decomposed muck, or sprinklings of diluted sulphuric acid, or copperas water (sulphate of iron), to absorb and retain, or chemically change the gases so as to prevent them from contaminating the atmosphere. So much for the stable—this is a point to be attended to strictly, if "soiling" be undertaken.

A cool shady yard near the stable, in which the cattle may be turned to exercise is a desideratum, and it should be supplied with a stream of running water, if possible. Never turn out the animals in a cold stormy day, or leave them exposed at night after having accustomed them to the confinement of the stable.

The next step is to supply fresh food in variety, and continuously throughout the season. Here we would urge the necessity of preparing the soil by deep and subsoil plowing, and, where necessary, underdraining; indeed, on most soils we believe—in fact, we know—that underdrain will more than pay when well done, no matter whether the land be wet or dry. Lands drained and subsoiled *never fail in summer*. The beautiful corn plant never "rolls" up its leaves, hence in a system of "soiling" it is highly essential to drain and subsoil in order to get crops to carry the cattle through the dry portions of the year.

See that the soil is fully supplied with manures, and be sure to use *all* that can be profitably employed, for it is no more labor to plow and harrow an acre for four tons than for one.

There are several crops which may be used for soiling: 1, grasses; 2, clovers, common alsyke, and alfalfa (the latter are said to yield largely, but we are unacquainted with them); 3, lucern; 4, corn; 5, rye; 6, oats; 7, barley; 8, millet; 9, tops of carrots, beets, and turnips, in the fall.

Rye sown in the fall, and the grasses and clovers, afford the first food; then probably oats and barley, millet and sowed corn, in alternation with grass and lucern for the remainder of the season. Rye may be sown in the fall broadcast, or in drills, about the time it is usually sown for grain. Oats and barley may be sown at different periods, as required. Lucern requires a year or two to get well established, and then may be cut four or five times in a season. Millet may be sown from the time for sowing oats early in the spring until the latter part of July. We have known crops to be sown, and in seventy-five days from the time of sowing the millet was made into excellent hay. It is a plant of rapid growth, and consequently well adapted to soiling purposes. Corn is our favorite plant, it yields heavily, is very succulent, grows rapidly, and contains large amounts of sugar. It should be sown in drills so thickly as to prevent the possibility of earing. The best variety for sowing is Stowell's evergreen sweet corn. It yields an immense burden, its stalks are large, and contain full quantities of saccharine substances. The other sweet corns are richer in sugar than common varieties, but the stalks are ligher. The Southern white will yield more per acre than the Northern varieties.

It would be somewhat difficult to form a rule of practice for the kind and amount of crop to be put in, and the time for sowing and cutting, as there are many circumstances which render it necessary to call in the judgment of the farmer; but we will make suggestions in the form of a table. Hon. Josiah Quincy, Jr., Mass., has had much experience in soiling. He thinks it will require one and a half to two square rods per day for each cow soiled. We think this more than is necessary where the land is well prepared; however, as he remarks, if any be left, it may be cured and stored for winter use, so that nothing is lost by preparing too much for the present.

Where clover and lucern are grown, they may be cut several times, and as seasons vary, so will the amount of yield from each acre of these and other crops vary.

If possible to do so, the ground should be irrigated immediately after the removal of a crop of grass, clover, or lucern, and a new and vigorous growth will immediately follow. An example of what may be done by irrigating was stated in the article entitled the "Action of Drought on Plants," which appeared in the Telegraph for July 1st.

Heavy crops of meadow grass have been produced at *five* different cuttings during the same season from the effects of irrigation, and small landholders may keep several cows upon two or three acres of ground when irrigation is pursued. Care should be taken to prevent grass or other green fodder from getting heated before being fed to the cattle and as a general practice it is better to allow corn to wilt slightly before feeding it. Whoever attempts the practice of soiling should grow large stores of carrots, parsnips, and beets, for feeding with hay and other dry fodder during winter. The sowed corn properly cured forms an invaluable and highly nutritious food. Clover when well cured is excellent food. Millet makes hay of the first class when cut in bloom. One crop for hay and one for soiling may be grown from the same spot in the same season.

The following table may suggest something useful to those who would try the system of soiling. Practical men find the crops and dates here given to answer an excellent purpose. It is nearly the same as that recommended by the gentleman spoken of above.

Kind of Crop.	Quantity to be sown per acre.	When to be sown.	When fit for cutting.	How long succulent.
Oats	Four bushels	April 5 to 10	July 1 to 5	July 12 to 16
" or Barley	" "	" 20	" 15 to 20	Aug. 1
" "	" "	May 10	August 1	" 10 to 20
Corn	Three "	" 10 to 15	June 15	June 25
"	" "	" 25	" 30	Aug. 10
"	" "	June 5	Sept. 1	Sept. 15
Barley	Four "	" 15	" 10	" 25
"	" "	" 28	" 20	" 30
"	" "	July 1	October 1	October 15
Tops of Carrots			Oct., Nov.	
" Beets			" "	
" Turnips			" "	
Second Crop Grass			July, August	
Tops of Corn			November	

The benefit of soiling may be summed up as follows:

1. It saves land, because more and better food can be produced from an acre.
2. The expense for fencing is lessened in a great degree.
3. It economizes food by giving it to the animal while fresh, when it is consumed instead of being wasted.
4. The animals are kept in a better state of health and more comfortable during the summer season.
5. The produce of milk is much greater.
6. The quantity of manure is thirty-fold what it is in pasturing, and when properly cared for, its quality is enhanced in a great degree.
7. By a judicious system of soiling, an ordinary farm may be rendered rich and productive without much outlay.

HYBRIDIZING.

The doctrine of the cross fertilization of vegetables, or the "mixing," as it is termed, of certain varieties, is now too well understood to admit of a question in any mind. We hear farmers frequently contending that potatoes of different kinds will "mix" the first season they are grown in the immediate vicinity of each other. Thus the white and colored varieties, although previously grown at a distance from each other, if planted in alternate rows or hills, will produce a speckled progeny. But this is not the case. Crossing, in the vegetable as in the animal kingdom, can only be brought about in the natural way—*i. e.*, by cross impregnation or fertilization. All plants and vegetables of the same genus, whose period of blossoming is identical, are susceptible of hybridization in intermixture, by means, and through the agency of blossoms, and in no other way. The pistils of the blossoms of one variety receive the fertilizing dust, or fecundating pollen, from the stamens of the other, and the seed necessarily contains the germ of the variety with which it has become impregnated by the intermixture.

In this way a good kind of melon, squash, pumpkin, or cucumber, often has its valuable distinctive characteristics merged in those of some less desirable kind, and *vice versa*. Indian corn presents many varieties, and intermixtures are consequently frequent here, as in the culmiferous class. The farmer should understand these things, in order to proceed profitably with his labors.

Prayer to the Point.—Rev. Mr. Balm, of Chicago, inserts a prayer of his own in the *Olive Branch* of that city, which runs thus:

"O Lord! have mercy on our 'special revivalist preachers,' and in thy infinite mercy and goodness, we humbly beseech Thee, keep them from taking *ladies* who become their *spiritual children* on *to* their *knees*, and *folding them in their arms and kissing them.*"

DR. G. T. DEXTER,
89 EAST THIRTY-FIRST STREET
Between Lexington and Third Avenues,
NEW YORK.

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Embraces all the principal works devoted to Spiritualism, whether published by ourselves or others, and will comprehend all works of value that may be issued hereafter. The reader's attention is particularly invited to those named below, all of which may be found at the Office of The Spiritual Telegraph and Sacred Circle. The reader will perceive that the price of each book in the list, and the amount of postage, if forwarded by mail, are annexed.

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